

11
The Harmony of Benevolence.

A ^{694.9.6.}
SERMON

Preached in the
Cathedral-Church of *Worcester*,
September 10, 1755,

AT THE
ANNUAL MEETING
OF THE
THREE CHOIRS
OF
Worcester, Gloucester and Hereford.

By *ROBERT EDEN*, D. D.
Canon of *Worcester*.

Χαίρει γὰρ ΣΥΜΦΩΝΙΑ τῶν λογικῶν Ζῶων ὁ Θεός, καὶ ἐκτρέπεται
τὴν ΔΙΑΦΩΝΙΑΝ. Origen. contra Celsum. Lib. viii.

L O N D O N :

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T O

The HONOURABLE

EDWIN SANDYS, Esq;

The REVEREND

D^R. WAUGH, Dean of *Worcester*;

S T E W A R D S;

A N D T O

The PROMOTERS and ENCOURAGERS of this CHARITABLE
MEETING for the Benefit of the WIDOWS and
ORPHANS of the POOR CLERGY of the
THREE DIOCESES;

T H I S

D I S C O U R S E,

Published at their REQUEST,

Is, with all Respect, inscribed,

B Y

Their most obedient humble Servant,

ROBERT EDEN.

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The Honorable

EDWIN SANDS, Esq;

The Reverend

D. WAUGH, Dean of Worcester;

STEWART &

AND

The Honorable and Right Reverend
Bishops of the Diocese of Worcester and
Oxford, and the Clergy of the

THIS

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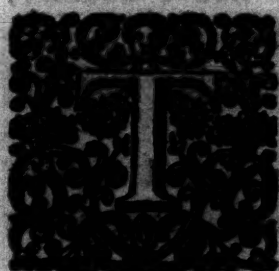
This is my sincere desire

ROBERT EDELL

PSALM CXXXVII. 5, 6.

5. *If I forget thee, O Jerusalem! let my right Hand forget her Cunning.*

6. *If I do not remember thee, let my Tongue cleave to the Roof of my Mouth; yea, if I prefer not Jerusalem in my Mirth.*



HIS Psalm represents, in a very strong and affecting Manner, the unhappy Situation of the Jews during their Captivity at *Babylon* *. When they reflected upon the Happiness they had enjoyed, and the then miserable State of *Jerusalem*, it filled their Hearts with Sorrow and Concern: But, as there is a Degree of Inhumanity which can grieve the afflicted Soul, they who had carried them away captive insulted them in their Distress; and wanted to be entertained with that *sacred Musick* which had been dedicated in the Temple to the Honour of God; like *Belsazzar*, who commanded to *Dan. v. 2.* bring the *Golden and Silver Vessels*, which *Nebuchadnezzar* had taken out of the Temple of *Jerusalem*, to adorn an impious Feast: But their Harp was turned to Mourning, and *Job xxx. 31.* their Organ into the Voice of them that weep. They would

* Ad hos præterea Hymnos, qui ex Templi exedidio, tanquam reliquæ è naufragio Tabulæ, emerferunt, alii acceperunt, qui in vinculis *Babylonicis*, ad calamitates *Israheliticæ* gentis deplorandas, a piis viris compositi sunt; qualis est ille, qui numero habetur centesimus tricesimus sextus, et quem Titulus indicat esse *Jermie*.—*Super flumina Babylonis illic sedimus, et fleuimus, cum recordaremur Sion.* Hactenus *Demonst. Evang. p. 182.*

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not sing the Lord's Song in a strange Land; and no Fear or
 Apprehensions of Danger, or ill Usage from their Enemies,
 could extort this unnatural Service from them. They had
 too lately parted with all that was dear to them, to *turn*
their Heaviness into Joy. — “ If I forget thy Desolations,
 “ O *Jerusalem!* or prophane thy holy Songs, let my right
 “ Hand lose its Skill,— let me never be able to move my
 “ Tongue in the Voice of Melody, if I attempt it, before
 “ I see *Jerusalem*, and her holy Solemnities restored,— if I
 “ do not choose to lament the State of my native Country,
 “ and my distressed Brethren, rather than join in any
 “ Schemes of Mirth that can be offered during this un-
 “ happy Exile.”

As they were probably *Priests* and *Levites*, and such as
 had officiated in the *Temple*, who were thus called upon,
 and by whom this Answer may be supposed to be given,
 I might naturally take Occasion to enlarge upon the Anti-
 quity*, the Excellency and Usefulness of *sacred Musick*;
 but, as these *Annual Meetings* have afforded so many ju-
 dicious Discourses upon this Subject, it would be in vain to
 attempt any thing new, and unnecessary to repeat what
 has been already offered. I shall only observe, that, with
 regard to its *Antiquity*, it is as old as Poetry itself; for
 Poetry was originally accompanied with Musick of some
 Kind, or other: That before the Deluge † there were such

* *Timagenes* auctor est omnium in literis studiorum antiquissimam Musicam
 extitisse. *Quint.* lib. i. cap. 8.

† Certum est jam inde a vetustissimis temporibus, ipso etiam *Noachico Diluvio*
 antiquioribus, homines Dei praconia, victorias suas, et si quae sibi prospera eve-
 nissent, Hymnis, Choris, ac Tripudiis, Tympanis etiam, Tubis, Citharis, alioque
 Musico Choragio celebrare fuisse solitos. Certum quoque carminum illorum com-
 positionem viros aliquot ingenio ac eruditione praestantes in se recepisse, id quod

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as banded the Harp and Organ; and this is as high, as per- Gen. iv. 21.
haps any Invention can be carried, which is not necessary
to Life. The History of Jacob, likewise, supplies us with
a Proof of its Antiquity in Laban's Expostulation with him
upon his leaving him unexpectedly: *Wherefore didst thou
flee away secretly, and steal away from me, and didst not tell
me, that I might have sent thee away with Mirth and with
Songs, with Tabret and with Harp?* The Song of Moses*, Exod. xv.
consisting of Praises and Thanksgivings for his Passage
through the Red Sea, shews also how early Musick was
employed in the Service of God; and as this Way of
praising God was no Part of the *Mosaic* Institution, it
must be derived from more antient Times, before the Law
was given. Job, who is supposed to have lived about the
same Time amongst the *Idumæans*, mentions the Instru- Job xvii. 6.
ments then in use. We find holy Instruments and Trum-
pets in the War against the *Midianites*, and in the Siege of Numb. xxxi. 6.
Jericho; and both *Ezekiel* and *Isaiab* represent the Inha- Jobua vi. 4.
bitants of *Tyre* as passionately fond of Musick. *David*†, Ezech. xxvi. 13.
Isaiab xxxiii. 16.
who

de *Mose* non semel, ac de ipsius sorore *Maria* legimus. Certum etiam hoc ho-
minum genus divino sæpe aflatum numine multa prædixisse — talis *Moses*; talis
et *David*, et *Jeremias*, et *Ezekiel*, et *Aggeus*, et *Zacharias*. *Huetii Demons.*
Evang. p. 182.

* Διοικῆς εὐχαριστοῖς ὑμνοῖς γεραιρεῖ τὸν εὐεργετὴν* εἰς γὰρ δύο χοροὺς
διαμεμας τὸ ἔθνος, τὸν μὲν ἀνδρῶν, τὸν δὲ γυναικῶν, ἐξέρχεται μὲν αὐτὸς τοῖς ἀνδράσιν,
ἐξέρχον δὲ καὶ τῶν γυναικῶν καθίστησι τὴν ἀδελφὴν, ἣν ἀδῶσιν ὕμνους εἰς τὸν πατέρα
καὶ ποιητὴν. — Itaque jure benemeritum gratulationum carminibus veneratur,
ac in duos choros divisa gente, unum virorum, alterum mulierum, præfultorem
virorum choro ipse se præbet; sororem mulierum choro præfulem constituit, ut
Cantica in Parentem et Effectorem cænerent. *Philo. Jud. Edit. Mangey.* p. 174.

† Ipse potissimum *David* in veterum hymnis recognoscendis, ac digerendis,
suis adjungendis, choris *Symphonicorum* instruendis, Melodiæ ac concentuum tem-
poribus determinandis, Cantoribus ipsis deligendis, omnique apparatu Musico
comparando egregiam operam navavit. *Huet. Dem. Evang.* p. 182.

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who had a peculiar Genius in this Science, added much to the Majesty and Solemnity of Divine Worship, by introducing it into the Tabernacle of the Lord, and by his *particular Directions* for the Continuance of it after his Death.

With regard to the *Musick*, as well as *Poetry* of the *Jews*, we, perhaps, at this Distance, are in a great Measure ignorant of it: It has, however, been observed, that it was *grave, solemn, and distinct**, and probably free from some Objections which may be made at present, both with regard to our *sacred Musick* itself, and the Manner of performing it.

As to the *former*, it is not to be dissembled, that it is sometimes adulterated with *light and foreign Mixtures*;

— Απηλλαγμένος δ' ἡδὴ πόλεμον ὁ Δαυὶδης, καὶ κινδύνον, καὶ βαθεῖας ἀπολαύων τὸ λοιπὸν εἰρήνης, ὡδ' αἰς τὸν Θεόν, καὶ ὕμνος συντάσσεται μετὰ ποιικίαν· τῆς μὲν γὰρ τρίμετρης, τῆς δὲ τετραμετρῆς ἐτοιμὸν ὄργανον δὲ κατὰσκευάσας ἐδίδασκε πρὸς αὐτὰ τῆς λινύτης ὕμνον τοῦ Θεοῦ, κατὰ δὲ τὴν τοῦ κληυμένων Σαββάτων ἡμέραν, καὶ κατὰ τὰς ἄλλας εορτάς. Ἡ δὲ τῆς ὀργάνου ἰδέα τοιαυτὴ τίς ἐστὶ τοῦ τρόπου. Ἡ μὲν κινὸρα δίκῃ χορδαῖς ἐξημμένη τυπτεται πάντῃ, ἡ δὲ ἱαβλά δωδεκά φθογγῇ ἐχούσα τοῖς δακτύλοις κρούται, κυμβάλα τε ἢν πλατὺα, καὶ μεγάλη χέλυα. Joseph. Ant. Jud. lib. vii. cap. 12. sect. 3.

* Ἐπὶ τῆς μουσικῆς παραδειγμα ψάλλον οὐκ καὶ προφητεύων ἐκείδω Δαβὶδ ὕμνον τοῦ Θεοῦ ἁρμονίας. Ὡς οὐκ αἰετὶ ἐν μαλὰ τὸ ἐναρμονίαι τῶν τε δωρὶς ἁρμονία, καὶ τῇ φρυγίᾳ τὸ διατάκον, ὡς οὐκ αἰετὶ Ἀριστοξένος. Ἡ τομὴ ἁρμονία τῇ βαρβαρῇ ψαλτρικῇ τοῖς σημείοις ἐμφαίνουσα τῇ μέλει ἐκχαιράται τοῦ χαρμεῖν. ὑποδείγμα Τερπανδρῶ μαλιστα γίνεται πρὸς ἁρμονίαν τῇ δωρὶον ὕμνω τῇ Διᾷ ὡς πῶς.

Ζεῦ, πάντων ἀρχαί, πάντων Ἀγνῶται,

Ζεῦ, σοὶ πρῶτον ταῦτ' ὕμνον ἀρχαί.

Præterea exemplum Musicæ simul psallens et prophetans ponatur David Deum concinnè et numerosè laudans. Doricæ autem Harmonizæ maxime convenit genus ἐναρμονίον, id est concinnum, et Phrygiæ διατάκον, quod est vehemens et acutum, ut ait Aristoxenus. Barbari itaque Psalterii harmonia præ se ferens gravitatem, cum fuerit antiquissima omnino-exemplum præbuit Terpandro ad Doricam Harmoniam Jovem laudanti hoc modo.

Jupiter, omnium Principium, Dux omnium,

Hoc Hymnorum principium ad te mitto, Jupiter.

Clem. Alex. Stro. lib. vi. p. 174.

whereas

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whereas it should be like the Style of one who *speaks as the* 1 Pet. iv. 11.
Oracles of God, (as this Passage is interpreted,) *non profana,*
non ludicra, sed solida, sancta, Deo digna,—it should be, like
the *Perfume* which was ordered for the Holy Tabernacle,
distinguished from that of *common Use*; and the same Di-
rections may be properly given to those who are concerned
in preparing it for the Service of the Church: *Ye shall not*
make to yourselves according to the Composition thereof: It shall Exod. xxx. 37.
be unto thee holy for the Lord.

With regard to the *Manner of performing it*, it should be
considered, that Indifference and Inattention, and an irre-
gular Confusion of Sounds, are utterly inconsistent with the
Spirit and Dignity of the *Songs of Sion*; those Songs of holy
Joy and Rapture with which the Saints of old gave Praise
to their Maker;—and that all Acts of religious Worship
lose both their Merit and Beauty when unduly performed,
and unaccompanied with proper Affections of the Soul.
This Inconvenience might perhaps be in a great Measure
remedied, by training up the *younger Parts* of the Choir
(particularly liable to Carelessness and Inattention) in a just
Sense of religious Duty, and by a regular Correspondence
of the *whole*, without that unnecessary and indecent Hurry
and Precipitation too frequently observed, and too justly
complained of; and above all by an awful and habitual
Regard to that tremendous Being, in whose Service they
are daily employed *.

* In divinis capitibus recitandis, et Psalmis concinendis, Ministri et Clerici
diligenter hoc cogitare debent, non solum a se Deum laudari oportere, sed alios
etiam hortari, et exemplo, et observatione illorum ad eundem cultum adducendos
esse. Quapropter pariter voces et distincte pronuncient, et cantus sit illorum clarus
et spiritus, ut ad auditorum omnia sensum, et intelligentiam proveniant. *Ref. Leg.*
Eccly. p. 95.

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As to *Divine Harmony* in general, it is no wonder that a Science so early in its Date, so natural and agreeable to the Soul of Man,—not improbably in its first Application employed in Prayers, Praises, and Thanksgivings,—so well calculated to awaken Attention and enliven Devotion, to give us awful Impressions, to influence our Passions*, and exalt our Ideas,—should be cultivated and improved in succeeding Ages, and in different Nations, and carried to such a Degree of Perfection in our own, as highly deserves our grateful Acknowledgment of the Merit and Success of those *Compositions*, which have so greatly contributed to the *Worship of the Lord in the Beauty of Holiness*.

Very excellent Things may be, and have been said of them; but a Subject of much greater Weight and Importance from the *original Design of this Institution* justly claims our most serious Attention and Regard; for, if the *Cause of the Widow and the Fatherless* is not the primary Object of our Thoughts, we shall be the Reverse of the *Captive Jews*: If we forget the Distresses of our *Jerusalem*, in vain shall we sing the *Lord's Song*; in vain shall we shew forth his Praise with our Lips, if our Hearts are not affected with a due Sense of the most distinguished Duty of the Christian Religion.

First, therefore, I shall consider our *general Obligations to Acts of Charity and Benevolence*.

Secondly, I shall more *particularly* shew how natural and becoming it is to *sympathize* with our Brethren in any Circumstances of Calamity and Distress.

* Namque et voce, et modulatione grandis elate, jucunda dulciter, moderata leniter canit, totaque arte confectis cum coram que dicuntur affectibus. *Quintil.* lib. i. cap. 8.

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With regard to our *general* Obligations to Acts of Charity and Benevolence: It is not to be disputed that Men were so made and framed in the original Order and Constitution of Nature, as to want one another's Help and Assistance: They were manifestly fitted and designed to live in Society: It is essential to this Society that the Goods of Fortune should be unequally distributed; and its Comforts and Conveniencies cannot otherwise be enjoyed than by a regular Subordination, and a mutual Intercourse and Exchange of good Offices. Without kind Affections, without reciprocal and mutual Obligations, Society would be more uncomfortable than a State of absolute Solitude. Common Humanity therefore, and the very Nature and End of *social Union*, plainly shew that Man was not sent into the World *to live to himself*, to promote only his own Interest, to gratify and indulge his own Humour, but to advance, to the utmost of his Power, the Welfare and Happiness of his Fellow-Creatures. If each Individual aimed at a separate, independent Advantage, without any Concern for the general Good, without considering the various Relations he bears to the rest of Mankind, this selfish and contracted Disposition would destroy even *Justice* itself, and all *social Obligations* whatsoever. In short, there would be no Pleasure, no Regularity, no Convenience in human Life; the World would be a perpetual Scene of Disorder and Misery, and as in the *corporeal Structure*, if the Functions of any detached Member terminated in itself, the Consequence would probably be fatal to animal Life; so in any *social System*, the mutual Communication of kind and friendly Offices universally suspended, would open to our View one
wide

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wide and general Scene of Confusion and Distress, and
portend inevitable Ruin to all its Members.

But if Men's Natures were not very degenerate and corrupt, they would not need any Reasoning or Argument to convince them of the Necessity of this Duty. The Heart of Man, not *disconcerted* and *discomposed* by some *harsh* and *jar-ring* Parts of his Constitution, immediately discovers its innate Propension to Beneficence and Compassion *. There seems, (as far as is consistent with Free Will,) to be a Principle of *Attraction* in the *moral*, or *social*, as well as in the *corporeal* World, originally impressed in the first Formation of the Soul by the Author of Nature. It is by no Means improbable that the *Analogy* between *natural* and *moral* Beings may, in this Respect, be carried farther, by those who search into their respective Tendencies and Inclinations, than is generally apprehended. There is unquestionably a *moral Instinct* which instantly discerns, in certain Cases, what is right and what is wrong, by a kind of Sensation and Taste independent of Reason and Reflection; for who that claims a Title to Humanity, in its strictest Acceptation, does not immediately, without debating about it, feel a Sense of Compassion which prompts him to relieve any one in Misery or Pain? These Instincts the good and gracious Creator has given us in order to determine our Actions with more Expedition and Vigour, where Reflection might be too slow to answer the End proposed. This original Law of our Nature in a great Measure still prevails, but is frequently restrained and interrupted in its Influence and Operation by irregular Passions, Prejudices, and Affections.—The Truth and Justness of

* *Format enim natura prius nos intus ad omnem*

Fortunarum habitum. —

Hor. de Art. Poet.

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these Observations, I am persuaded, will not only be *perceived*, but *felt* by every humane, generous, and compassionate Man, and (though perhaps with Reluctance) acknowledged even by the Covetous, the Envious, the Ill-natured, and Uncharitable, who must take some Pains to frustrate and disappoint the gracious Ends of Divine Providence in giving us these tender Prepossessions in favour of our unhappy Brethren.

It was owing to these natural Inclinations, Sentiments, and Dispositions, that they, who had no other Light to guide their Actions by, but that of Reason, acknowledged the Duty of *helping the Helpless*: Even *they* were sensible that a *merciful Man does good to his own Soul*; that to deny Relief to the Distressed was to offer Violence to Nature; that *he that is cruel, troubleth his own Flesh*; and, on the Contrary, that the Consciousness of approving ourselves Benefactors to Mankind was the noblest Recompence for being so.

Our Obligation to the Performance of the Duty I am recommending appears also from the *Nature of God*, whom it is the Perfection of human Nature to imitate, and from those *Divine Laws* which we are indispensibly bound to obey.

As God continually delights in doing good, and *his tender Mercies are over all his Works*, we ought in this Respect, as far as we are able, to be *Partakers of the Divine Nature*, and not to deface the *Image after which we were created*, by a Want of Kindness and Compassion.

It is also to be observed, that, as we are the perpetual Objects of his Care and Providence, every Instance of Concern for the Welfare of Mankind is carrying on the
Work

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 Work of God; and we should look upon ourselves as happy
 Instruments in his Hands to convey Comfort and Assistance
 to his Creatures: For so intimately has God been pleased to
 connect our Love of Him and our Neighbour, that who-
 ever believes it his Interest as well as his Duty to please
 God, must likewise believe it to be his Interest and his
 Duty to be kind and tender towards those who are the
 Children of God; who *careth for the Fatherless and*
Widows, and wills that Right, (a Right superior and ante-
 cedent to all human Constitutions) should be done to the
 Needy and Necessitous.

To give us an Opportunity of imitating him, and per-
 forming his Will in this Respect, he has ordained the va-
 rious Mixtures of Riches and Poverty, Happiness and
 Distress, to answer very wise and valuable Purposes; for
 the Diversity of Ranks and Circumstances of Life contribute
 towards a regular and general Scheme of Providence, as the
 Mixture of different *musical Notes**, by their mutual Ap-
 plication and Correspondence, produce the Beauty and Re-
 gularity of a *Composition*: As long, indeed, as they continue
 in a separate and distinct State they can never produce
Harmony†; but by being properly blended, and by re-

* Ut in fidibus, ac tibiis, atque cantu ipso ac vocibus concentus est quidam
 tenendus ex distinctis sonis, quem immutatam, ac discrepantem aures eruditas
 ferre non possunt, isque concentus, ex dissimilissimarum vocum moderatione, con-
 cers tantum efficiatur et congruus; sic ex summis et mediis, et infimis interjectis
 ordinibus, ut sonis, moderata ratione Civitas consensu dissimilissimorum concinit, et
 quæ *Harmonia* a Musicis dicitur in *Cantu*, ea est in Civitate *Concordia*. Cic. *Frag.*
 lib. xi. de *Rep.*

† *Origen* has a very remarkable Passage to this Purpose, with regard to the
 different and seemingly inconsistent Parts of Scripture, which, properly adjusted
 and reconciled, illustrate and explain the whole. See *Origen. Comment. in Mat-*
thæum, p. 204. See also *Platon's Convivium*, p. 1183.

ceiving mutual Assistance from each other, they delight the Ear and warm the Heart; for, according to Lord Bacon's Observation, as *Equality* and *Correspondence* are the Causes of *Harmony*, so are they also of Beauty and Order in the moral World.

As *Christians*, we should consider this Duty as the peculiar Law and Command of our Blessed Saviour, and the distinguishing Mark of our Profession.

If we fail in this Point, all our Zeal for the Honour of God, all our Gifts and Accomplishments, of what Kind soever, whether natural or supernatural, will avail us nothing; for, *though I speak with the Tongues of Men and Angels, says St. Paul, and have not Charity, I become as a sounding Brass, or a tinkling Cymbal*; that is, all my Pretences to true Religion are false and empty, like a *confused Noise*, by which no Man is benefited; or like *shrill and unharmonious Sounds*, with which no Man is pleased. 1 Cor. xiii. 1.

Our general Obligations, therefore, to Acts of Love and Benevolence very evidently appear from the original Constitution of the human Frame—from the Nature and End of Society—from the Perfections of God and the Precepts of Christianity.

I proceed to shew, *secondly*, how natural and becoming it is to *sympathize* with our Brethren in any Circumstances of Calamity and Distress.

It is surprising that the *Stoick* Philosophers should have gone so far as to look upon Mercy and Compassion as an Instance of Weakness and Infirmary*; whereas a generous

* *Miseratio est vitium pusilli animi ad speciem alienorum malorum succedenti, itaque pessimo cuique familiarissima est. Sen. de Clem. lib. ii. cap. 5.*

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Sympathy is rational and delightful, and one of the highest Ornaments of a noble and exalted Mind*. That insipid Indifference, that *unmoved* and *unfeeling* Indolence, in which their Wisdom has been represented to consist, could not tend to refine or exalt, but to lessen and destroy the Excellency and Dignity of human Nature. We need only appeal to the natural Workings of our own Minds: Proper and corresponding Objects will always make due Impressions upon the Soul of Man in its just and proper State and Situation: Real Objects of Compassion will naturally move and soften us, as a chearful Countenance will excite in us Sentiments of Joy: The Tears of a Stranger will affect us, and, without any Deliberation, (as I before hinted,) we immediately fly to succour the Cries of the Distressed.

—*Non miserebitur, sed succurret*, says Seneca; but a wiser than Seneca has commanded us *to weep with them that weep*. It was from a tender Sense of the Infirmities of Mankind that our *Blessed Saviour* took upon himself human Nature. The Compassion which he shewed to a distressed Multitude is expressed in so affecting a Manner, that it is difficult, if not impossible, to translate it without great Circumlocution†. He has left us a bright example of the tenderest Affection and Sympathy of Friendship upon the Death of Lazarus: Whilst his Friends were lamenting him, though he knew that their Loss would soon be repaired, he imme-

John xi. 25.

* Neque enim sunt isti audiendi qui virtutem duram et quasi ferream esse volunt, quæ quidem est cum multis in rebus, tum amicitia tenera atque tractabilis, ut et bonis amici quasi diffundatur, et incommodis contrahatur. *Cic. de Amicit.*

—Ergo hoc proprium est animi bene constituti, et lætari bonis rebus et dolere contrariis. *Ibid.*

† Σπλαγχνίζομαι ἐπὶ τὸν ὄχλον. *Matth. xv. 32.*

diately took the Impression of their Grief, and could not refrain from Tears of Commiseration for their Distress,—he wept over *Jerusalem* from a Sense of their Guilt and im-Luke xix. 41. pending Ruin,—he *bore our Grievs, and carried our Sorrows*, Iſa. liii. 4, 5 and *was wounded for our Transgressions*. Influenced by this Example, with holy *Job*, we *shall weep for him that is in* Job xxx. 25. *Trouble, and our Soul will be grieved for the Poor*. It is indeed greatly to be lamented, that the Rich and Opulent, from their Superiority of Station and the Insolence of Wealth, are apt to *despise the Poor*, (which is in effect to reproach the Wisdom of the Creator,) and to omit the Performance of those Duties, which that very Superiority renders indispensibly necessary, forgetting that they are only Stewards of God's original Gifts, which are to be disposed of according to the Designation and Will of the Proprietor. He that fed the *Israelites* in a barren Wilderness with *Angels' Food*, and *Bread from Heaven*, could himself relieve all the Wants of his Creatures without the Aid and Assistance of the Rich; but, for wise and good Purposes, (as was before observed,) very evidently served by an unequal Distribution, he has ordained that the Rich should supply the Place of an extraordinary Providence, and (as it is said of *Moses* in relation to *Aaron*) that they should be *instead of* Exod. iv. 16. *God* to their indigent Brethren. It is however too observable, that a high Station, an ample Fortune, fashionable Elegance, an Attachment to Politeness, *falsely so called*, or to Vice, will sap and countermine the fundamental Principles of Nature, Reason, Religion, and Happiness: But these *Children of this World* should consider, that so *accidental*, or so *constituted*, are all human Affairs, that what the *Apostle* observes with regard to *Offences* may, with a

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small Variation, be applied to our present Subject: Brethren, if a Man be overtaken with Misfortunes, ye which are prosperous relieve such an one in the Spirit of Compassion, lest thou also be afflicted.

Gal. vi. 9.

If, therefore, to compassionate and relieve the Distresses of our Brethren be natural and reasonable, and a principal Duty of Revealed Religion, what shall we think of those who can so far forego *Humanity*, and renounce *Christianity*, as to take Pleasure in the Misfortunes, and in aggravating the Sufferings of other Men? That there formerly were such Persons is evident from a particular Passage in the Psalm from which I have taken my Text: *Remember the Children of Edom, O Lord! in the Day of Jerusalem, how they said, Down with it, down with it, even to the Ground. O Daughter of Babylon, wasted with Misery, yea, happy shall be he that rewardeth thee, as thou hast served us!* We find

Obad. 1. 10,
&c.

Ezech. xxvi.
2, &c.

Prov. xxiv.
17, 18.

the like Strain of Resentment in the Prophet Obadiah for this barbarous Behaviour. Jeremiah, in his *Lamentations*, has a Complaint to the same Purpose. Ezechiel begins his Prophecy against the Inhabitants of Tyre with a Declaration, that it was occasioned by their insulting the Jews upon the taking of Jerusalem by Nebuchadnezzar. To Persons of this unnatural and cruel Disposition may be properly recommended the Advice of Solomon: *Rejoice not when thine Enemy falleth: Let not thine Heart be glad when he stumbleth, lest the Lord see it, and it displease him.*

It were to be hoped that but very few Persons could arrive to such a Pitch of Inhumanity, as to contemn or insult those whom Providence has thrown below them on this distressful Stage of human Life; but as in all Ages there have been Mockers of the Poor, so even at this Time it

it is no uncommon Aggravation of Misery, that the hungry and afflicted Soul is filled with the fearful Reproof of the *Psal. cxlii. 4. Wealthy and the Despiteness of the Proud*: But they consider not that God regardeth not the Rich more than the Poor, *Jab. xxxiv. 19. for they are all the Work of his Hands*,—that Knowledge is too excellent for them, by which the Lord hath divided them *Eccles. xxi. 31. and made their Ways diverse.*

Men, indeed, of sordid and self-centered Spirits will be influenced only by their own Interests, Prejudices, and Passions, and will be affected only with their own Misfortunes and Disappointments; but a truly good Man will make all the real Miseries of Mankind the moving Objects of his Commiseration and Beneficence: He will cheerfully embrace and join in any Opportunity of relieving them: He will sacrifice any private Views, or even Resentments, to that great Duty, which seeketh not her own, is not easily provoked: He will, *1 Cor. xiii. 5.* with Abhorrence and Disdain, look upon any Measures that may tend to the Discouragement and Obstruction of any charitable Institution, as a Violation of the Laws of Humanity and Benevolence, and in some Degree as an Insult upon Christianity itself. Little Differences in Opinion will indeed sometimes attend the best Methods of executing the best Designs; but such Disagreements amongst wise and prudent, calm and dispassionate Persons, zealous only of good Works, will resemble the Resolution of Discords into Concords, which in Composition adds the greater Sweetness after some Dislikes, but by no means tends to destroy the Harmony or introduce Confusion*.

* Μουσική δὲ τὸ μὲν ἀρρυθμὸν ἐν ῥυθμοῖς ἢ τὸ δ' ἀναρρυθμὸν ἐν ἀρρυθμῷ τὸ δ' ἀρρυθμὸν καὶ ἐκμετρίως μάλιστα κατετάσσεται, τὸ ἀρρυθμὸν αὖ ἐν ἀρρυθμῷ αἰετῇ. — Musica vero, quicquid discrepans sit in Rhythmis, in Harmonia incompositum, in canto ingratum, et dissonum mulcens inconcinnus ad concinnitatem reducet. *Phil. Jud. p. 521.*

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For our distressed Brethren's Sakes, nay, for our own Sakes, let us all possess our Souls with generous, compassionate, and truly Christian Dispositions,—let those who are in *Authority*, whose Influence upon that Account is *generally* more extensive, and their Examples of greater Weight, imitate *Job* in their Conduct and Administration, who was probably the *chief Magistrate* in the Place where he dwelt, and executed that high Office with great Satisfaction to himself, and the universal Applause of his Country. By following his Example, they will be like Guardian Angels, Promoters of Peace, and Ministers of publick Good,—*they will*

Job xxix. 12. deliver the Poor that cry, the Fatherless, and those who have none to help them: The Blessing of them that are ready to perish will come upon them: They will never withhold the Poor from their Desire, neither will they cause the Eyes of the Widow to fail.

Let none of us at this Time break in upon and disconcert the *Harmony* of Divine Providence, by *rejoicing only with them that rejoice, and not mourning with them that mourn*. Let not the *deep sighing of the Poor*, and the *Widow's Lamentation*, bear any Part with the *Voice of Mirth and the Voice of Gladness*; for it betrays a very barbarous Insensibility of the Miseries and Distresses of our Fellow-Creatures (as *Jer. vii. 34. Solomon expresses it*) *to sing Songs to a heavy Heart.*

I would particularly observe, to the greatest Part of this Audience, that *in the Days of our Youth* we are apt to be thoughtless and unattentive, and disinclined to grave and serious Reflections,—we are apt to forget our Creator, who may, and often doth, by various *Changes and Chances*, recall our scattered Thoughts, and at farthest in the Decline of *Life*, when *the Daughters of Musick are brought low*, when *we can no longer hear the Voice of singing Men and singing Women,*

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Women, bring us to a State of Recollection, and to a just and proper Sense of what we owe to *Him*, our *Fellow-Creatures*, and *ourselves*.

Begin early therefore to study the great Art of keeping your Actions and Affections *consonant* to the Dictates of Reason and Religion, for there is no *Harmony* so charming and agreeable, as that of the Soul, and a well-ordered Life *moving in concert* with the sacred Laws of Virtue and Christianity*.

Let

* Ac non verba sequi fidibus modulanda Latinis,

Sed veræ numerosque modosque ediscere Vitæ.

Hor. Epist. lib. 2.

—Ad Musicum transeo;—doces me quomodo inter se acutæ et graves consonent, quomodo nervorum disparem reddentium sonum fiat concordia. Fac potius, quomodo animus secum meus consonet, nec consilia mea discrepent. Monstras mihi, qui sint modi flebiles,—monstra potius, quomodo in adversa non emit tam flebilem vocem. Sen. Ep. lib. 1.

—Nobis danda est opera, ut in eâ *Musica* certemus, quæ delectat aures Dei. *Socrates* comperit summam esse Musicam, Philosophiam. Nos intelligimus gratissimam esse Musicam, quum oratio nostra cum vita concordat; cum suavissimum fraternæ concordie concentum nulla dissidiorum, aut opinionum turbat dissonantia; quum Lyra querula deplorat admissum, quum Cymbalis bene sonantibus gratias agimus; quum Tuba liberè personat Sermonem Evangelicum. *Erasmi* conficio in *Psal.* iv. vol. 5. p. 243.

—Sunt quatuor affectiones humanæ Mentis tyrannidem exercentes in vitam humanam, Spes ac Metus, Gaudium et Dolor. Has fides si intenderis ad res hujus mundi vitiant melos. Sin ad pietatem, hoc est si *spem* figas in Deo,—si *metu* Dei abstineas a turpibus;—si nihil æquè *doleat*, ac turpitudine;—si nihil *jucundius* lucro mentis, suavissimam reddunt Harmoniam. Esse autem et *Animi fides ac Musicam* Ethnicis etiam Poetis, tum animadversum est, tum literis proditum. Sic enim apud illos *Tragicus* quispiam loquitur de homine, quem *prava* Cupiditas transversum rapit ab honesto,

Κινῶσα χορδὰς τὰς ἀκίνητους φρενῶν.

Chordas movendo non movendas Pectoris.

Eras. in *Psal.* xxxviii.

—Ὅτι γὰρ εἰν ἡνιοχὸς ἀματι, καὶ κυβερνήτης πλοῖω, καὶ μουσικὸς ὄργανω; τὸτο εἶναι τῷ ἡνίῳ τὸτῳ σκευὴ τῆς ψυχῆς ὁ πλάτης ἐνομοδότης. Αὐτὴ γὰρ κατεχὼν τὰς ἡνίας, καὶ κίρῃ τὰ πηδάλια, καὶ τὰς χορδὰς ἀνακρύπτει; καὶ ἐν μὲν τὸτῳ πρᾶττοσα τὸ παρὰ μῶνον τῆς ἀρετῆς ἀνακρύπτει μῆλος. Ὅταν

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Let us make *Melody in our Hearts*, if I may so speak: Let us *set and tune* them to the affecting Strains of Poverty and Distress. We shall not then think of indulging ourselves in a mere Scene of Gaiety and Entertainment, (in which View, I am afraid, *this Meeting* has been too often taken,) but we shall sanctify this *Solemnity* to the *Father of Mercies*, and the *God of all Comfort*.

In short, Let us not resemble that thoughtless People censured by the Prophet *Isaiab*, when the *Harp and the Viol, the Tabret and the Pipe, and Wine, were in their Feasts*; but they regarded not the *Work of the Lord*, nor considered the *Operations of his Hands or the Wisdom of his Providence*: Let us not be like the gay and wanton *Israelites* described by the Prophet *Amos*; for we may justly imagine the Lord God of Hosts expostulating with us in the same Manner; *Take away from me the Noise of thy Songs, for I will not bear the Melody of thy Viols*. Let our Songs be like the last Song of *Moses**, in which there was a happy Mixture of Sanctity and

ἡ δὲ ὡς χαλαρὴ τῶν ὁδογῶν, ἢ διατεταμένη τῶν ὁδοῦν, καὶ τῶν τεχνῶν, καὶ τῶν ἀρμονιῶν λυμναίνεται. — Quod enim est Auriga curru, Rector navi, Fidibus Musicus, idem habet esse terrestri vasculo, qui tenet illud, animam voluit. Hæc habenas continet; — hæc moderatur clarum; — eadem fides possit, quæ cum scienter hoc fecerit, Virtutis Continentiam reddit undecunque suavissimum. Sin autem voluerit, vel præter modum sonori intenserit, arte profusæ et Harmonia deficitur. Chrysostom. de instituenda secundum Deum vita.

Οἱ δὲ ἐν γυναι χαίροντες, καὶ ἐν πατέρα τῶν ὁδοῦν τιμωρὶς ἰσχυρῶς, τὴν εὐαρμοσίαν, καὶ παμμύσον σμερναίναν ἀριτῶν τιθαυμαστικῶς, ἐν δὲ καὶ γαλήνην βίαν ζῶσιν. — Qui vero gaudent uno genere, et unum Parentem rectam rationem colunt, miranturque Harmoniam, et Musicam Virtutum Continentiam, serenam, tranquillamque vitam exigunt. Philo. Jud. p. 411.

* Ταχθεὶς δ' ἐν τοῖς κατὰ τὸν αἶθερα χοροῖς οὐ προβαλὼν ἀνέκρατο ταῖς πρὸς τὸν θεὸν εὐχαρίσιν ὑμνασίαις τὰ γινώσκοντα τῆς πρὸς τὸ εἶδος αὐτοῦ. — Sic ille vates jam insertus quodammodo choreis ætheriis Hymnum et

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and Devotion, Benevolence and Affection; for *Woe to them that are at Ease in Zion, that chant to the Sound of the Viol, and rejoice at the Sound of the Organ; that invent to themselves Instruments of Musick, like David, but are not grieved for the Affliction of Joseph.*

et gratiarum actionem temperavit admixtis charitatis erga suam gentem affectibus.
Phil. Jud. p. 387.

Ὡς δὲ ἐτελείσῃ τὰς χορὰς ὁσιότητι καὶ φιλαδελφείᾳ τρεῖς τινὰ συνθεσμενὰς
ἡχοῦ, μεταβάλλειν ἐκ θνητῆς ζωῆς εἰς ἀθάνατον βίον. — Absoluta deinde
melodia ē sanctitate et benevolentia quadammodo contexta caput ē mortali vitæ
in immortalē migrare. *Ibid.*



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